



MINISTRY OF EDUCATION

Dagbanli Zaɗ Ti Sinia Haai Shikuriti

KARIMBANIMA BUKU



Yuuni Yini– Buku din pahiri Ayi



**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

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REPUBLIC OF GHANA

Dagbani Zaŋ Ti

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**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

DAGBANLI TEACHER MANUAL

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INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed a new Senior High School (SHS), Senior High Technical School (SHTS) and Science, Technology, Engineering and Mathematics (STEM) Curriculum. It aims to ensure that all learners achieve their potential by equipping them with 21st Century skills, competencies, character qualities and shared Ghanaian values. This will prepare learners to live a responsible adult life, further their education and enter the world of work.

This is the first time that Ghana has developed an SHS Curriculum which focuses on national values, attempting to educate a generation of Ghanaian youth who are proud of our country and can contribute effectively to its development.

This Book Two of the Teacher Manual for Ghanaian Language covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year One of the new curriculum. It contains information for the second 9 weeks of Year One. Teachers are therefore to use this Teacher Manual to develop their weekly Learning Plans as required by Ghana Education Service.

Some of the key features of the new curriculum are set out below.

Learner-Centred Curriculum

The SHS, SHTS, and STEM curriculum places the learner at the center of teaching and learning by building on their existing life experiences, knowledge and understanding. Learners are actively involved in the knowledge-creation process, with the teacher acting as a facilitator. This involves using interactive and practical teaching and learning methods, as well as the learner's environment to make learning exciting and relatable. As an example, the new curriculum focuses on Ghanaian culture, Ghanaian history, and Ghanaian geography so that learners first understand their home and surroundings before extending their knowledge globally.

Promoting Ghanaian Values

Shared Ghanaian values have been integrated into the curriculum to ensure that all young people understand what it means to be a responsible Ghanaian citizen. These values include truth, integrity, diversity, equity, self-directed learning, self-confidence, adaptability and resourcefulness, leadership and responsible citizenship.

Integrating 21st Century Skills and Competencies

The SHS, SHTS, and STEM curriculum integrates 21st Century skills and competencies. These are:

- **Foundational Knowledge:** Literacy, Numeracy, Scientific Literacy, Information Communication and Digital Literacy, Financial Literacy and Entrepreneurship, Cultural Identity, Civic Literacy and Global Citizenship
- **Competencies:** Critical Thinking and Problem Solving, Innovation and Creativity, Collaboration and Communication
- **Character Qualities:** Discipline and Integrity, Self-Directed Learning, Self-Confidence, Adaptability and Resourcefulness, Leadership and Responsible Citizenship

Balanced Approach to Assessment - not just Final External Examinations

The SHS, SHTS, and STEM curriculum promotes a balanced approach to assessment. It encourages varied and differentiated assessments such as project work, practical demonstration, performance assessment, skills-based assessment, class exercises, portfolios as well as end-of-term examinations and final external assessment examinations. Two levels of assessment are used. These are:

- o Internal Assessment (30%) – Comprises formative (portfolios, performance and project work) and summative (end-of-term examinations) which will be recorded in a school-based transcript.
- o External Assessment (70%) – Comprehensive summative assessment will be conducted by the West African Examinations Council (WAEC) through the WASSCE. The questions posed by WAEC will test critical thinking, communication and problem solving as well as knowledge, understanding and factual recall.

The split of external and internal assessment will remain at 70/30 as is currently the case. However, there will be far greater transparency and quality assurance of the 30% of marks which are school-based. This will be achieved through the introduction of a school-based transcript, setting out all marks which learners achieve from SHS 1 to SHS 3. This transcript will be presented to universities alongside the WASSCE certificate for tertiary admissions.

An Inclusive and Responsive Curriculum

The SHS, SHTS, and STEM curriculum ensures no learner is left behind, and this is achieved through the following:

- Addressing the needs of all learners, including those requiring additional support or with special needs. The SHS, SHTS, and STEM curriculum includes learners with disabilities by adapting teaching and learning materials into accessible formats through technology and other measures to meet the needs of learners with disabilities.
- Incorporating strategies and measures, such as differentiation and adaptative pedagogies ensuring equitable access to resources and opportunities for all learners.
- Challenging traditional gender, cultural, or social stereotypes and encouraging all learners to achieve their true potential.
- Making provision for the needs of gifted and talented learners in schools.

Social and Emotional Learning

Social and emotional learning skills have also been integrated into the curriculum to help learners to develop and acquire skills, attitudes, and knowledge essential for understanding and managing their emotions, building healthy relationships and making responsible decisions.

Philosophy and vision for each subject

Each subject now has its own philosophy and vision, which sets out why the subject is being taught and how it will contribute to national development. The Philosophy and Vision for Ghanaian Language is:

Philosophy: Every learner can communicate effectively in a Ghanaian Language, have a good sense of their cultural values and identity, and appreciate the aesthetics of the language using field and creative surrogate experiences to expose them to job prospects, further studies and adult life

Vision: Learners can communicate effectively and confidently in the Ghanaian Language, appreciate their cultural values, and critically analyse discourse for the world of work or further studies

SUMMARY SCOPE AND SEQUENCE

S/N	BADSIM	BADSIM YAƳILI									
			YEAR 1			YEAR 2			YEAR 3		
			CS	LO	LI	CS	LO	LI	CS	LO	LI
1.	Alizama dibu	Alizama di n-jendi yeli sheƳa	1	1	2	1	1	2	1	1	3
		Fonoloji	1	2	4	2	2	4	1	1	2
		Karimbu	1	1	3	1	1	2	1	1	2
2.	Zuliya yeltoya mini Ƴa tuma	Bachinima mini Ƴa biehiƳu	1	1	4	1	1	4	1	1	3
		Dagbani Sabbu zalisi	1	1	3	1	1	2	1	1	2
		Lahibali sabbu	1	1	3	2	2	4	1	1	1
		Yeltoya mini Lahibali lebigibu	1	1	1	1	1	1	1	1	2
3.	Kaya ni Taada tuma Mini Nam Soya	Kaya ni Taada tuma	2	2	3	2	2	5	2	2	4
		Nam Soya	1	1	2	1	1	3	-	-	-
4.	Dagbani Litiricha	Nolini baƳsim	1	1	2	1	1	2	1	1	2
		BaƳsim sabirili	1	1	2	1	1	2	1	1	2
Total			12	13	29	14	14	31	11	11	23

Overall Totals (SHS 1 – 3)

BaƳsim nianima	37
BaƳsim haƳkaya Ƴan tu gbaabu	38
BaƳsim sodolisi	83

YAƲILI 6: TIƆGBANA YUYA MINI PAYA BEE DOO BIBU

Baƚsim: Kaya ni Taada Tuma Mini Nam Soya

Baƚsim yaƲili: Kaya ni Taadanima

Baƚhimbu haƚkaya ƚan tu gbaabu:

1. *N-kahigi tingbana daanfaani ni nye sheli.*
2. *N-zahim doo/paya bibu dariza ni anfaani n-ti Dagbamba mini zuliya sheƚa.*

Baƚsim nianima:

1. N-wuhi a ni mali baƚsim sheli zaƚ kpa bia zuƲupinibu polo.
2. N-wuhi a ni mali baƚsim sheli zaƚ kpa daadam doƲim hali ni o kalinsi ni.

INTRODUCTION AND SECTION SUMMARY

This section discusses deity names and some initiation processes among the cultures of Ghana. The puberty rites discussed mostly in this section are those of adolescent boys. It must be noted that a few of the cultures of Ghana do have initiation for girls as well. Learners will learn the concept first then go on to study the significance and process in the initiation and naming children after deities. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

The weeks covered by the section are:

Week 16: Deity names

Week 17: Puberty rites

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Problem based learning involves the whole class sharing their views on a given concept. Learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign higher tasks to them and ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balance evaluation of recall/reproduction, strategic reasoning and extended critical thinking abilities of learners. Teachers are encouraged to document

achieved results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills question progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

DAKULO DIN PAHIRI 16

Bɔhimbu sodolisi: *N bɔhim tiŋgbana yuya ka ti nia kpa di piligu mini daliri.*

Yayili 1: Tiŋgbana Yuya

Tiŋgbani

Tiŋgbani ni tooi nyɛ tiŋgbandoo bee tiŋgbampaya. Di nyɛla shia, kamani buyili ka niriba jamdi li ka mali yɛda ni di nyɛla din ni tooi maali bɛ yɛla. Adiini sheŋa tiŋgbana m-bɔŋɔ Zuus (Zeus), Apolo (Apollo), Atina (Athena), Aresi (Ares), Afurodite (Aphrodite), Poseidon (Poseidon), Hadesi (Hades), Tanatosi (Thanatos), Dionyisus (Dionysus), Hera, (Aritemisi) (Artemis), Hefasitusi (Hephaestus) mini Herimesi (Hermes). Lala tiŋgbana **ŋɔ** zaa nyɛla Giriiki tiŋgbana. Norse daadiini ni, tiŋgbana kamani (Tori), Odiini (Odin), Tiri (Tyr), Fireyi (Frey), Fireya (Freya), Baliduri (Baldur) ni Loki (Loki) zaa nyɛla tiŋgbani' sheŋa bɛ ni jamdi ka di mali yaa pam. Ti Ghana **ŋɔ**, bɔbili bee zuliya kam gba malila bɛ tiŋgbana bɛ ni dihitabili. Tiŋgbani' sheŋa ti ni mali ti bɔbili **ŋɔ** na n-nyɛ: Nawuni, Kpalivɔɣu, Pabo, Jaagbo, Kpala, Tambo, Gurigbaya, Salim, Napaya, Chanƙpana etc.

Tiŋgbana yuya

Di nyɛla yuya zaŋ n-ti daadam sheba ban mali dihitali ni binsheŋa bɛ ni jemda.

Tiŋgbani' sheŋa yuya:

Nawuni, Kpalivɔɣu, Pabo, Jaagbo, Kpala, Tambo, Gurigbaya, Salim, Napaya, Chanƙpana etc. .

Tiŋgbana yuya daanfaani

Banbu yom. Di sɔŋdi ka ti banɗi nira ni yi luy' sheli na

*Di wuhiri lala nira maa mini tiŋgbani maa ni kpini taba shem. Lala yuya maa wuhiri nira maa mini tiŋgbani maa ni kpini taba shem ka lala nira tuma lahi **ɲman** tiŋgbani sheli yuli bɛ ni zaŋ n-ti nira maa.*

Di kpaŋsiri kali ni taada. Ti kaya puuni yuya nyɛla di ni guri ka tayiri sheli ti yi zaŋdi tiŋgbani bee buyiyuya n-tiri bihi. Ghana zuliyanima pam yuya balibu tibu ni, tiŋgbana/buyiyuya nyɛla din beni. Ti yi zaŋdi tiŋgbana yuya bee buya yuya n-tiri ti bihi, di kpaŋsirila kali maa ka lahi guri ka tayiri buya maa kpibu.

*Di wuhiri bihilaamba dihitabili ni nyɛ sheli ka tiri ti lahibali zaŋ kpa paya maa ni daa kpuyi bia maa puli shem. Saha sheli, di yi niŋ ka doo kpuyi paya ka o go n-yuui, bɛ tooi chani tiŋgbana maa ni n-ti suhiri bia, ka gbaai alikauli ni buyili maa yi ti ba bia bɛ ni zaŋ buyili maa yuli n-ti bia maa. Lala **ŋɔ** zuyu ka bɛ zaŋdi tiŋgbana yuya n-tiri bihi tinsi ni maa.*

TUMA

1. Bɔ n-lee nyɛ tiŋgbani?
2. Kahigimi buyiyuya ka ti di shehira diba ayi Dagbani ni.
3. Zamzam buyiyuya sheŋa a ni mi daanfaani diba ata.

Pedagogical Exemplars

Group work/collaborative learning

1. Think-pair-share

In mixed-ability pairs learners perform the following tasks:

- a. Write ten local names they know.
- b. Each pair reads the names they have written to the class.
- c. Identify names they feel are strange and do not belong to the normal family names.

2. Whole class

- a. Discuss deity names with learners.
- b. Discuss the origin of deity names with learners.
- b. Give a list of names and walk learners through the names by pronouncing them.
- c. Learners pronounce the names after you and then pronounce the names themselves.

3. Group work

- a. In mixed-ability groups learners discuss the names and bring out the deity names among them.
- b. Each group makes a presentation for peer review.

4. Whole class

- a. Teacher leads the class in discussing the importance of deity names.

NB: In achieving the standard set for content acquisition, the teacher should not expect all learners to be at the same level of achievement. Some learners will be able to define deity and give two examples while others will define deity and give more than two examples. Others could also give the definition of deity and deity names and give more than three examples under each explaining their significance in Ghanaian culture.

Zahimbu din Gahim

1. Yayili 1 Zahimbu : Labi teei:

- a. Wuhimi tingbani/buyiyuya ni nye sheli.
- b. Timi tingbana anu yuya shehira a yayili polo ka wuhi di ni daa pili shem.

2. Yayili 2 Zahimbu: Baṅsim kpaṅsibu

- a. Zaṅmi a maṅmaṅ bachinima n-kahigi tingbana ata yuya daanfaaninima ni nye sheli.

3. Yayili 3 Zahimbu: Nimmōhi tēha zilima

- a. Wuhimi a ni sayi n-ti yeligu ṅo shem tariga: ‘tinsi simdi ka be na kuli mali tingbana bee buya yuya n-tiri bih

DAKULO DIN PAHIRI 17

Bɔhimbu sodolisi:

1. *Kahigimi soya din wuhiri ni paya/doo biya (Doo/Paya bibu Sangaya: di piligu, sunsuuni ni bahigu).*
2. *Zaŋmi Ghana zuliyanima ni niŋdi Doo/Paya bibu Sangaya shem m-mayisi taba.*

Yayili 1: Doo/Paya bibu Sangaya

Doo/Paya bibu:

Di nyela bidibiga bee bipuyiŋŋa yi ti paai saha sheli ka di wuhi ni o pa biya din ni che ka o tooi layim ni doo bee paya n-nam zuliya. Bipuyinsi puuni, di tooi niŋdimi be yi ti paai yuumpia (10) zaŋ chaŋ pia ni anahi(14)ka bidibisi mi dini nye be yi ti paai yuum pia ni ayi (12) zaŋ ni yuum pia ni ayɔbu (16)

Tayibu din kanna bipuyinsi ni

- Biha yibu
- Bɔyilɔŋ kɔbiri mini tooni kɔbiri bilibu.
- Payibu bee sɔrilim
- Niŋgbuna tayibu

Tayibu din be bidibisi ni

- Tooni ŋmelimbu
- Bɔyilɔŋ kɔbiri mini tooni kɔbiri bilibu.
- Kanjampina ŋmelimbu
- Kukoli ziligibu
- Teenkɔbiri bilibu
- Wayilim pahibu
- **Doo/Paya bibu Sangaya:** Dina n-nye sangali sheli be ni niŋdi n-tiri bia o zuyupinibu bee suuna nyaan. Di nyela soya din yihiri bidibisi mini bipuyinsi n-kpehiri biebigu ni. Di lahi nyela din wuhiri vielim, ka gahindi nira ka wuhiri zaashee. Fantinima booni li la *bragor*, ka Krobonima boonilila *Dipo*, ka Ganima booni li Ocheŋche (Otsentse) bee otofo. Amaa pa taada kam puuni ka di be, dama Dagbamba ban bi niŋdi li.

Doo/Paya bibu Sangaya daanfaani

- i. Di wuhiri ni bia biya
- ii. Di leri nira hanjali zaŋ kpa tayiri pala polo ni di ni simdi o gbubi li shem.
- iii. Di tiri salo lahibali ni bia bi doo/paya ka sayi doo kundi bee paya bɔbu.
- iv. Di kpaŋsiri bieħ' suŋ biebigu ni.
- v. Di tiri nira mini o daŋ dariza.
- vi. Di mali sɔŋsim n-ti zileli maa.

vii. Di leri bihi ban̄sim suma biehiḡu ni.

TUMA

1. Doo/Paya bibu Sangaya
2. Timi anfaani diba ata sheli Doo/Paya bibu Sangaya ni wuhira.
3. Piimi anfaani diba ayi a ni ti anfaani sheḡa ni maa n-kahigi daliri sheli din che ka a yeḡi ni di kpa talahi.
4. Zaḡmi a ni bohim binsheli wuhibu ḡo maa puuni ka di soḡ a ka a zamzam anfooni sheli din do gbunni ḡo n-ti ḡun miri a.



Source: Olivier Asselin as cited in Ndeti (2018)

Pedagogical Exemplars

Initiating talks for learning

1. **Whole class:**
 - a. With all learners involved, discuss what puberty rites is and its significance.
 - b. Teacher leads the class to discuss the initiation process.
 - c. The class watches a video on initiation into adulthood (puberty rites)
 - d. Teacher leads the class to analyse the content of the video on initiation into adulthood through questioning (puberty rites).
 - e. Teacher leads the class to discuss the significance of puberty rites.
2. **Group work**
 - a. In mixed-ability groups, learners discuss the significance of the costumes used for the rites. The groups should use any of the pictures below for the discussion.



Source: *Mybrytfmonline.com/Obed Ansah (2021)*



Source: *cogadfw.org as cited in Ndetei (2018).*



Source: *Jubtrip as cited in Ndetei (2018).*

- b. Each group presents their work for discussion.

3. Whole class

- a. Role play the performance of an initiation into adulthood rites.
- b. Class to do peer review of the role play.

Zahimbu din Gahim

1. Yayili 1 Zahimbu: Labi teei

- a. Kahigimi doo/paya bibu sangaya ni nye sheŋa.

2. Yayili 2 Zahimbu: Baŋsim kpaŋsibu

- a. Wuhimi bali sheŋa ban niŋdi doo/paya bibu sangaya Ghana.
- b. Wuhimi ban niŋdi li maa ni booni ŋ;a yu' sheŋa.

3. Yayili 3 Zahimbu: Teh' gahinda

- a. Kahigimi anfaani sheŋa din be sangaya ŋan yihiri daadam n-kpehiri zaashe' sheŋa ni n-ti a yayili polonima zemana ŋo ni.

Yelikpani 2: N Zaŋ Sangaya din Wuhiri ni bia bi Paya/Doo M-Mayisi Taba.

Labi teei din be sangaya din wuhiri ni bia bi paya/doo maa.

Nahingban' yinsi

- i. Neen' sheŋa be ni mali niŋdi li.
- ii. Di mali Dabisi gahindi' sheŋa be ni niŋdi li.
- iii. Di niŋdila bilim ni.
- iv. Be zaŋdi niriba maa n-niŋdi du' gahinda ni.
- v. Be ni lo be zuyuri lori kɔnkɔba.

Nahingban' kɔŋkɔba

- i. Neen' sheŋa be ni mali niŋdi li wɔlimi.
- ii. Dabisi sheli be ni dɔli niŋdi gba wɔli mi.
- iii. Bindiri sheŋa be ni tiri ba gba wɔlimi ka che taba.
- iv. Be maani be shili din nye be tiyisi ba.

Bihi bɔhimbu shee, be zaa gbaabu pa yim. Sheba ni tooi ti nahingban' yinsi diba ayiyi ka sheba mi ti n-gari lala. Sheba ni tooi yuli siniinima maa ka yina ni di nahingban' sheŋa din nye zaŋ yinsi mini ŋan nye zaŋ' kɔŋkɔba. Karimba maa simdi ni o deei kpaŋ maŋa kam bia ni nya ka sɔŋ ban mali bɔhimbu yelimuyisiri gahinda.

Karimba ni tooi ti bihi tuma ni be kpemi yintanɛeti ni n-ti yuli viidiyonima din jendi sangaya din wuhiri ni bidibiga/bipuyiŋa biya.

TUMA

1. Yulimiya viidiyonima din jendi sangaya din wuhiri ni bidibiga/bipuyiŋa bi paya bee doo. (shehira, Ga, Dangme, Ashante, Mfantse, Nzemaetc.).
2. Karimbihi ni yuli viidiyonima maa ka zaŋ sangaya din wuhiri ni bia bi paya/doo ŋɔ maa m-mayisi kaya ni dina ka wuhi wɔliginsim mini di ni kpini taba shem.

Pedagogical Exemplars**Group work collaborative****1. Whole class:****Teacher leads learners to do the following:**

- a. Discuss the processes of initiation into adulthood rites of other cultures of Ghana (e.g., Dagbani, Gonja, Ga, Kasem, Dangme, Nzema, Ashante, Akwapim, Ewe, etc.).

2. Group work

In mixed-ability groups, learners do the following:

- a. Discuss the similarities in the initiation into adulthood rites among their people and those of other Ghanaian cultures.
- b. Discuss the differences in the performance of initiation into adulthood rites among their people and those of other Ghanaian cultures.
- c. The groups make presentations for peer review.

Zahimbu din Gahim

1. Yayili 3 Tɛhi Gahinda:

- a. Kahigimi yel' sheja ɲan kpini taba sangaya din wuhiri ni bia bi paƳa bee doo zuliya diba ayi ni.

2. Yayili 4 Nimmoo tɛhi gahinda:

- a. Di yi ti a soli ni a taƳimi sangaya din wuhiri ni bia bi paƳa bee doo Ghana zuliyanima ni, di dini ka a yen taƳi ka a daliri nye dini?

Section 6 Review

This section discusses deity names and puberty rites. The deity names discussed are from a few of the cultures of Ghana. Teachers are encouraged to teach the topic as it pertains in their language and use the example in the book to do comparison. This will help bring out the similarities and differences. It is expected that by the end of the section, learners will be in a good position to explain their cultural practices with reference to deity names and puberty rites with confidence and a higher level of competence.

Additional Reading

1. Adam, Iddrisu Yoggu. 2015. *Traditional Dagomba marriage forms and customs*. Tamale: Self-Published.
2. Hudu, Fusheini. 2021. Linguistic Surrogacy With Minimal Semantics Among the Dagomba of Ghana. *Frontiers in Communication*, 6, 1-7. <https://doi.org/10.3389/fcomm.2021.649416>
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3. Hudu, Fusheini. 2021. Linguistic Surrogacy With Minimal Semantics Among the Dagomba of Ghana. *Frontiers in Communication*, 6, 1-7. <https://doi.org/10.3389/fcomm.2021.649416>
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5. Ndetei, C. (May, 2018). Puberty rites in Ghana: Types and significance. Yen.Com.Gh. <https://yen.com.gh/110451-puberty-rites-ghana-types-significance.html>
6. Salifu, Abdulai. 2008. *Names that prick: Royal praise names in Dagbon, Northern Ghana* Indiana University.

YAƳILI 7: KAYA NI TAADA MINI NAM SOYA

BaƳsim: Kaya ni Taada mini Nam soya

BaƳsim yayili: Nam soya

Bɔhimbu haƳkaya ƴan tu gbaabu:

N-kahigi *nama soya dariza mini di daanfaani.*

BaƳsim nianima:

N-wuhi a milinsi mini gbaabu zaƴ kpa nama soya biehigu ti kaya ni taada puuni.

INTRODUCTION AND SECTION SUMMARY

This section discusses the traditional governance structure among the various language groups in Ghana. The governance structure that was introduced first is the structure at home. The traditional governance structure in the community was introduced later to learners. Learners will learn the concept first then go on to study the traditional governance structures. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills for appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is therefore encouraged to support the gifted and talented as well as learners with Special Education Needs.

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language concepts. Talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. In collaborative learning, learners collaborate in groups to find solutions to problems and concepts. Specific approaches like whole class activities and group work are employed under these pedagogies. This helps in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to encourage them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

Week 18: Traditional Governance Structure (Home)

Week 19: Traditional Governance Structure

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balanced evaluation of recall/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achieved results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

DAKULO DIN PAHIRI 18

Bɔhimbu sodolisi: N-wuhi *nama soya biɛhigu ni nye sheli (ba, headɔyirikpema, daɗ kpema)*.

Yelikpani 1: Nama Soya Biɛhigu (Yiɗa)

Nama soya

Di nyela gbubbu so' sheli di yirina niriba taada ni. Di nyela layim gbaai mini layim tum soya.

Dundɔna ni nam soya biɛhigu

- i. Daɗ kpamba:** Daɗ nyela niriba ban layim yaan' kuri yino. Di nyela dɔyim dɔyim di layim yaan' kuri yino ka be saɣi n-ti lala toondana maa. Be tooi mali nahingban yinsi, ka be nianima mini be yeli bɔra nye yim. Dun ti kpalim daɗ maa zaa kpema n-nye daɗ maa kpema. Zuliya sheɗa ni be piirila daɗ kpema maa. Lala zuliyanima ɗɔ ni, dɔyirikpamba n-layindi taba n-piiri daɗ kpema maa.
- ii. Dɔyim kpamba:** Be nyela dɔyim ni kpamba ka nye toondaannima n-ti dɔyim maa. Be tuma nyela be gbubi daɗ maa vienyela ka sɔɗ mali be yelimuyisira ni nye sheɗa.
- iii. Ba:** Ba n-nye yidana dundɔɗ puuni, ka di tooi zooi ka di nyela ba maa mini o paya ni o bihi n-yen beni. Bana m-maani be dundɔɗ ni yelibɔra.

Di ni du n-gari taba shem m-bɔɗɔ:

Daɗ kpamba

Dɔyim kpamba Banima

Be daanfaaninima m-bɔɗɔ:

Daɗ kpamba:

- i.** O diri sariya daɗ ni
- ii.** O gbubi daɗ maa taarihi.
- iii.** O gbubi daɗ maa yeli kura.
- iv.** O guri ka tayiri daɗ maa daazja
- v.** O sɔɗdi ka di wubsiri bihi ka yiɣisi na ka gbubi daɗ maa vienyela ka tiri be taarihi jilima.

Dɔyim kpema:

- i.** O guri ka tayiri dɔyim maa.
- ii.** O yuuni dɔyim maa toon' tibo zuɣu.
- iii.** O sɔɗdi bɔri suhudoo na dɔyim maa ni.

Ba:

- i.** O zaani zalisi ka che ka di tumdi tuma.
- ii.** O che ka suhudoo beni.
- iii.** O kpaɗsiri o dundɔɗ zoosim mini yaa.
- iv.** Duna n-nye tuuli karimba n-ti o bihi.
- v.** Duna n-niɗdi dundɔɗ maa yelibɔra.

vi. Duna n-nyε karimba ka dundɔŋ maa yuuni o ka be.

BAIDMA: *Karimba tu ka o che ka karimbihɪ bay ni manima gba mali bε tuma ni nyε sheli dundɔŋ ni.*

TUMA

1. Wuhimi nam soya biɛhigu yili ni.
2. Kahigimi daŋ kpema tuma diba ata.
3. Kahigimi ba tuma diba ayi ni nyε sheli.
4. Nama soya biɛhigu maa piligu nyεla yili dundɔŋ ni. Kahigi n-wuhi nama soya biɛhigu maa ni du n-gari taba shem a ni kuli yɔli bɔhim maa.

Pedagogical Exemplars

Talk for learning

1. Whole class:

Teacher facilitates the following:

- a. Discuss the traditional governance structure of their respective cultures (father, family head, clan head).
- b. Create the organogram of the traditional government of the community.
- c. Discuss the functionaries of the traditional governance structure and their importance.

2. Class debate:

- a. In your opinion, do you think the traditional governance structure is still relevant?

3. Group work

- a. Learners role-play the traditional governance structure focusing on father, family head, clan head. Role play should resolve a dispute normally seen in the community such as owing or inconsiderate neighbours.
- b. The class critique the role play bringing out the traditional governance structure they saw in the role play

NB: *Teachers are advised that levels of achievement among learners will differ from one learner to the other. The higher achievers should be encouraged to do more as the teacher offers assistance to learners still struggling.*

Zahimbu din Gahim

Yayili 1 Zahimbu: Labi teei

- a. Wuhimi nam soya ni du n-gari taba shem yili ni.
- b. Pemi li din daŋ tooni hali ni bahigu.

Yayili 3 Tɛhi Zilinli

- a. Zamzam nam soya biɛhigu ni nyε sheli ka wuhi di daanfaani ni nyε sheli n-ti a zileli mini dundɔna ni.

DAKULO DIN PAHI 19

Bɔhimbu sodoligu: Lihi *bɔ nam soya biɛhigu (naa, kparibɔyɔ, na' gbahiriba, ɲan pahi).*

Yeltɔyikpani/Bɔhimbu Ni Jɛndi Shɛli(Ɗa)1: **Nam Soya Biɛhigu**

Nam soya kpamli anfooni

Kpamli anfooni nyela anfooni shɛli din zani ti tuma duu biɛhigu. Di wuhirila kpamli ni du n-gari taba shem ni tuma kpamba mini ninvuy' sheba ban be be sulinsi ni ni kpini taba shem.

- *Na' zuyu*
- *Kparibɔyɔ*
- *Na' gbahiriba*

Toondaan' sheba ban pahi kamani nabipuyinsi, sapashinnima, daɲ kpamba, dɔyim kpamba ɲan pahi.

Kpamli ni du n-gari taba shem ɲan do zuyusaa ɲɔ nyaɲa di tu ni di baɲ ni tindaannima, sapahininima ni nabipuyinsi bela kpeen' sheba ban mali zaashee nam soya biɛhigu ni. Di lahi fɔɲ nanima mini fɔɲ nanima kparibɔyiri.

Na' zuyu

Na' zuyu maa n-nyɛ toondana n-zaɲ ti bali shɛli ni o ni be maa zaa. Ɗuna n-nyɛ be zuyulana ka be gbaari o n-tiri be balli maa zaa. Dagbaɲ ɲɔ nagbahiriba n-gbaari ti Yaan Naa, be piirila be na' zuyiri

BADMA: *Karimbanima ni tooi bo anfooni sheya m-pahi ti ni zaɲ shɛli n-sɔɲ gbunni ɲɔ maa zuyu n-wuhi karimbih.*



Na' zuyu Tuma

- Bɔbili maa bee zuliya zaa kpema
- N-tumdi churi tuma
- N-su tinɲbani
- N-guri taada
- M-bɔri lebiginsim n-tiri o sulinsi
- N-gmaari ka zaani zaligu n-doli nam soya ni bɔbili maa arizichi bɔhisi
- N-tumdi gbana kaya tuma
- N-zaani zalisi

Kpariboyiri/Fɔŋ nanima:

Dannima nyela nanima m-be na' so sulinsi ni. Kpariboyiri maa nyela tinsi nanima di tooi nyela fɔŋ kpamba ka be tin' sheŋa ŋan be tiŋkara mini tiŋkpansi ni.

Tuma:

- i. N-tumdi zaani na' zuyu o yi kani
- ii. N-sɔŋdi tayiri tuumbieri be sulinsi ni
- iii. N-diri zariya ka gbaari yeltɔya
- iv. N-guri o tiŋgbana
- v. N-kpansiri suhudoo o sulinsi ni
- vi. N-tumdi gbana kaya tuma ka maani o tiŋgbana ŋa yi ti bɔri maligu

BADMA: tuun' sheŋa ŋan do zuɣusaa ŋɔ bi naai. Karimbanima pahimi tuun' sheŋa.

Nagbahiriba:

Nagbahira nyela ninvuy' so bee ninvuy' sheba ban mali tuma ni be tum nam zuliya bee nam dibu soya ni, ka ban maŋmaŋa ka ban bɔri nam ni. Lala niriba ŋɔ layindi n-gbaai gbaabu m-baŋ ŋun yen nye naa.

BADMA: Zuliyanima ni doli so' sheŋa nagbahiriba ni doli n-gbaari naa malila waliginsim.

Tuma:

- i. M-piiri naa
- ii. N-viligiri saŋgaya na yi ti kani
- iii. Bana n-yeeri naa kparigu
- iv. N-zaŋ naa wuhi kpamba mini salo (nam yibu)
- v. N-pahiri naa kpamli

TUMA (Karinduu Naŋgbankpeeni):

Sheba teha nyemi ni nam soya din bi lahi tu ni di beni zemana ŋɔ ni. Wula tatariga ka a sayi ti teha ŋɔ. Karimbihi tu ni be ŋme naŋgbankpeeni ni kahigir' sheli din mali zahimbu.

Pedagogical Exemplars**Group work/collaborative learning****1. Whole class:**

- a. Create the organogram of the traditional government of the community (chief, sub-chiefs, kingmakers, etc.).
- b. Discuss the functionalities of the traditional governance structure and their importance.

During the discussion, the teacher should encourage learners to describe the importance of the functionalities and also talk about modern trends affecting the traditional governance such as education, money, party politics, etc.

NB: The level of achievement among learners will not be the same for all learners. The teacher is advised to encourage high achievers to do more and skilfully assist the low achievers to grasp essential concepts.

Zahimbu Gahinda

- 1. Yayili 1 Zahimbu: Labi t̄hi**
 - a. Duni n-nyɛ naa?
 - b. Banima n-nyɛ nagbahiriba?
 - c. Banima n-nyɛ naa kparibɔyiri?
- 2. Yayili 2 Zahimbu: Baɲsim kpaɲsibu**
 - a. Wula ka bɛ gbaari naa a ya polo?
 - b. Nammi nam soya kpamli ni du n-gari taba shem anfooni a ya polo.
- 3. Yayili 3 Zahimbu: Tɛh' zilinli**
 - a. A maɲmaɲa teha ni, di tu ni nam soya na kuli?

BADMA: Karimba tu ni o che ka karimbihi ti dliri sheɲa ɲan che ka bɛ t̄hi lala ka ɲme naɲgbankpeeni din mali yɛmbahiga.

Section 7 Review

This section dealt with the traditional governance structure at home and in the community. Learners were introduced first to the governance structure at home and then the traditional government structure in the community. The functions of the functionaries of the traditional governance structure at home and the community were also discussed. It is expected that after learners have gone through this section, they will have the requisite information to discuss the governance structure in the home and the community.

Additional Reading

1. Adam, Iddrisu Yoggu. 2015. *Traditional Dagomba marriage forms and customs*. Tamale: Self-Published.
2. Hudu, Fusheini. 2021. Linguistic Surrogacy With Minimal Semantics Among the Dagomba of Ghana. *Frontiers in Communication*, 6, 1-7. <https://doi.org/10.3389/fcomm.2021.649416>
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1. Adam, Iddrisu Yoggu. 2015. *Traditional Dagomba marriage forms and customs*. Tamale: Self-Published.
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9. Salifu, Abdulai. 2008. *Names that prick: Royal praise names in Dagbon, Northern Ghana* Indiana University.
10. WorldAtlas (2024). *The culture of Ghana*. WorldAtlas.com. <https://www.worldatlas.com/articles/the-culture-of-ghana.html>

SECTION 8: LITERATURE

Baṅsim: **Dagbani Yeltɔya Baṅsim (Litiricha)**

Baṅsim yayili: Nolini Baṅsim mini Baṅsim sabirili

Bɔhimbu haṅkaya ṅan tu gbaabu:

1. *N-zaṅ bieḥigu baṅsim m-bahi kom ka yili kuyilli.*
2. *N-zaṅ salinwayinli nahingbana baṅsim n-vihi salinwayinli lahibali.*

Baṅsim nianima:

1. N-wuhi baṅsim mini gbaabu zaṅ kpa kom bahibu mini kuyilli
2. N-wuhi gbaabu zaṅ kpa salinwayinli polo

INTRODUCTION AND SECTION SUMMARY

This section discusses concepts under oral literature and written literature of the Ghanaian language. Under oral literature, concepts like libation and dirges are discussed. Under written literature, the concept of prose is discussed. The concepts are first introduced to learners then their significance and how they are performed are introduced later. They will be introduced to classroom activities that promote GESI. This section is essential for learners not only in the context of Ghanaian language studies but also establishes links with related subjects such as Religious Studies. The section equips learners with the requisite skills of appreciating their culture and the cultures of other groups. The examples given are not exhaustive. Teachers are advised to look for other examples and add on to what has been given. The teacher is encouraged to support the gifted and talented as well as learners with Special Education Needs.

Teachers are guided to take care of learners with SEN.

The weeks covered by the section are:

Week 20: Libation

Week 21: Dirges

Week 22: Elements of Prose

Week 23: Prose appreciation

SUMMARY OF PEDAGOGICAL EXEMPLARS

The pedagogical exemplars employed include a variety of creative approaches to teaching Ghanaian language. Initiating talk for learning includes the use of whole class and group activities to enhance learning outcomes in the classroom. It is also helps animate the class and develop a love of learning. In collaborative learning, learners collaborate in groups and pairs to find solutions to problems and concepts. In experiential learning, whole class activities are employed to make learners understand concepts better. These pedagogies help in developing self-confidence in learners. For the gifted and talented learners in the class, teachers are encouraged to assign them higher tasks and to ask them to perform leadership roles as peer-teachers to guide colleague learners to have a deeper understanding of Ghanaian language concepts. Teachers are guided to take care of learners with SEN.

ASSESSMENT SUMMARY

The assessment strategy for this section ensures a balanced evaluation of recall/reproduction, strategic reasoning, and extended critical thinking abilities of learners. Teachers are encouraged to document achievement results for future reference. The assessment strategies employed begin with level 1 recall questions and short oral answers and discussions to offer insights into foundational knowledge of the concepts. Level 3 strategic thinking skills questions progress to short essays or oral presentations, evaluating students' ability to appreciate their culture.

DAKULO DIN PAHIRI 20

Bɔhimbu Sodoligu: *Lihi bɔ kom bahibu bieɛhigu Dagbani ni (kari, lahibali, bahigu)*

Yeltɔyikpani/Bɔhimbu ni Jɛndi Shɛli(Da)1: **Kom Bahibu**

Kom bahibu

Di nyɛla kom booi bahi n-ti wuni. Tuun' shɛli kom ni boori bahiri tiɲa ka di nia nyɛla di boli shia nti suhi bɛ sɔɲsim (Ayim-Aboagye, 1993: 165). Luy' shɛɲa, binbilima kamani shiɲkaafa ka bɛ mali bahiri kom. Kom bahigu nyɛla binshɛli din mali nuu timbu Gbansaila tiɲgbana bieɛhigu ni pam. Kom bahibu puuni, kpiin' shɛba bɛ ni nya ka bɛ mini daadama bieɛhigu ka waligibu nyɛla bɛ ni booni shɛba salo layimbu kam shee.

Kom bahibu nahingbana

Kari, Lahibali, Bahigu

Kari

Dimbɔɲɔ n-nyɛ luy' shɛli bɛ ni yen boli bɛ ni teei tiɲgban' shɛɲa yɛla. Dun bahiri kom maa piini m-booni Naawuni tuuli, n-zaɲ tiɲgbani maa tiɲgbani m-pa, tiɲgbam' bihi, ka naan yi boli kpiimba.

Lahibali

Kpe ɲɔ ɲun boori kom bahiri yeri tiɲgbana maa daliri shɛli zuyu di ni booni ba ka suhu bɛ bieɛhigu layiɲgu maa piligu hali ni di bahigu. Dimbɔɲɔ n-nyɛ luy' shɛli ɲun bahiri kom maa ni suhiri tayili bɛ sani.

Bahigu

Kpe ɲɔ, ɲun bahira kom maa puhiri tiɲgbana maa ka suhu ka tiɲgbana maa gu ban mali nia bieri ka che layiɲgu maa. Dun bahiri kom lahi suhiri toontibo n-tiri ban mali nia viɛla n-ti niriba tiɲgbana sani. Saha shɛɲa, kamani dayiri suui bahi, bɛ kɔrigiri binkɔrigirili saha ɲɔ. Anfooninima ɲan do gbunni ɲɔ nyɛla Ghana zuliya shɛli kom bahibu saha shɛhira.

NB: *The facilitator can look for other images on libation from other cultures in Ghana and use them to teach so that understanding of the concept is enhanced. The teacher is as well advised that the structure of libation discussed above is the general structure. If there are other things that are done apart from the three things mentioned, the teacher should mention them to the learners and explain with examples.*



Kom bahibu soya:

KPAHIMMA: *Karimba tu ni o zaŋ kom bahibu sinii n-wuhi karimbihi. Karimbihi ni di alizama n-jendi sinii maa ka kpahindi soya maa yay' gahinda.*

Karimba ni tooi nya labisir' sheŋa ŋan do gbunni ŋɔ:

- i. Di mali neembɔra
- ii. Dun bahiri kom piligiri o zupiligu
- iii. Dun bahiri kom pirigiri o namda
- iv. O dabimi.
- v. O piinimi ni kari, ka naan yi tuyi ni lahibali ka naai yi bahigu bahinima.

NB: *Teachers should note that in some societies, women do not perform libation unless the need arises (for the traditional priestess) or when there is no male to do so. In such situations, the concept of women not being allowed to perform libation should be well explained. Teachers can also go online to watch videos on libation. The link below can be of help:*

Ga Libation video : <https://youtu.be/X9wBlgwzHn4>

Akan Libation video : <https://youtu.be/ZNJ6Fw2-flk>

Kom bahibu anfaaninima:

- i. Naawuni jema
- ii. Tingbana mini kpiimba jema
- iii. Di che ka ban wumdi baŋdi be pilli
- iv. Di nyela din wuhiri kaya ni taada
- v. Di nyela din wuhiri kaya ni taada mini taarihi baŋsim
- vi. Di tiri daŋ mini zosimdi ban lahi kani jilima
- vii. Di nyela luy' sheli di ni tooi bɔhim bachi pala
- viii. Di cheri ka niriba baŋdi alizama dibu vienyela

Kom bahibu neembɔra:

Taada kam malila neen' sheŋa di ni mali bahiri kom amaa Dagbamba ni mali neen' sheŋa sheŋa n-nye:

Ɖmambuyubila, kom, zim, saha sheli noo ni tooi pahi di yi niŋ ka pulibu bee labisibu beni.

**TUMA**

Karimbihi bomi yuya ti anfooni sheŋa ŋan do zuɣusaa ni ŋa ni kpini kom haibu shem.

Pedagogical Exemplars

Initiating talk for learning

1. Whole class:

Teacher facilitates the following:

- a. Discuss libation (invocation, message, conclusion).
- b. Watch/observe a libation performance.
- c. Identify and discuss the structure of the libation.
- d. Discuss the significance of libation.

Experiential learning

1. Group work

- a. Role-play the libation performance, clearly defining each part (invocation, message, conclusion). Encourage learners to take part in the role-play
- b. Learners analyse the role-play, identifying at least two of the structures of libation they saw in the role-play.

Zahimbu Gahinda

Yayili 1 Zahimbu: Labi tēhi

1. Wuhimi binsheli din nyε kom bahibu biεla.
2. Buyisimi kom bahibu biεhigu din bi yayi dibaayi zuyu.

Yayili 3 Zahimbu: Tεh' zilinli

1. Zahimmi kom bahibu daanfaaninima.
2. Di tuya ni di tuhi ku kom bahibu tingbana layingu ni. Wula tatariga ka a sayi ti ninvuy' sheba teha? Timi daliri dibata din sɔŋdi a labisibu ηɔ.

Dakulo din Pahiri 21

Bɔhimbu Sodoligu: *Kahigimi kuyila (tumanima mini anfaaninima).*

Yeltɔyikpani/Bɔhimbu ni Jɛndi Shɛli(Da)1: Kuyila (Tumanima Mini Anfaaninima).

Kuyilli

Di nyela yil' sheli din wuhiri suhusayingu mini fabila, balle din doli kuli bee yuumpali sangaya. Di ni tooi lahi nye baalim, ninsabisi, ni nandahima yilli. Kuyila lahi nyela di ni mali sheli salindi kum.

Kuyila daanfaani:

- i. Di mali niɗdi suhusayingu ni ɗun kani maa.
- ii. Di nyela mee din layindi binsheli din niɗ gari mini din na niɗda
- iii. Di mali tiri anfaani lahibali
- iv. Di mali li chebisiri kum
- v. Di mali li sayiri tiri di ni kɔɗ sheli
- vi. Di wuhiri binsheli din be daɗ mini binsheli din faai sunsuuni
- vii. Tiɗ' sheɗa, kuyila nyel ɗan pahi saɗgal' sheɗa ɗan yihiri nira n-kpehiri zaashee sheli ni

NB: *The picture below shows someone performing a dirge. The teacher should use it to explain the concept of dirge. The teacher can look for other images or videos on dirges and use them as well. Teachers should use the picture to explain the concept. The teacher can access a video on a traditional dirge from the site below*

<https://youtube.be/-9IN1IfdVz0>



Performing a dirge: *Source: Atenteben (2023)*

NB: *The performance of dirges differ from culture to culture. The teacher is to teach dirge performance according to the way it is done in the language of study.*

TUMA

1. Bɔ n-lee nye kuyilli?
2. Timi kuyila daanfaaninima anu.
3. Kahigimi anfaaninima ata anfaani sheɲa a ni ti maa puuni.
4. Wula ka be yiini kuyilli a ni be luy' sheli maa How is a dirge performed in your locality?

Pedagogical Exemplars**Initiating talk for learning****1. Whole class:**

- a. Play a video on a dirge from the community being performed

Teacher facilitates the following:

- Discuss dirges.
- Discuss the significance of dirges.
- Watch/observe a dirge performance.

2. Group work

In mixed-ability groups, learners discuss how the video they have watched might/might not help them cope with loss.

Zahimbu Gahinda**1. Yayili 1 Zahimbu: Labi tɛhi**

- a. Buyisimi binsheli din nye kuyilli

2. Yayili 2 Zahimbu: Baɲsim kpaɲsibu

- a. Kuyila nyela ɲan ku tooi waligi ka che saɲgal' sheɲa ɲan yihiri nira kpehiri zaashee sheli ni tij' sheɲa ni. Wula ka be yiini kuyila a ni be luy' sheli maa?

3. Yayili 3 Zahimbu: Tɛh' zilinli

- a. Zahimmi kuyilli daanfaani

DAKULO DIN PAHIRI 22

Bəhimbu Sodoligu: *Kahigimi salinwayinli nahingbana maa (shehira, ninvuy' sheba ban be di ni, yeltəyikpani, nijsim ni niñ pa taba shem, nijsim shee, sasabira teha, ŋan pahi).*

Yeltəyikpani/Bəhimbu ni Jəndi Shəli(Da)1: **Salinwayinli Nahingbana**

Salinwayinli

Salinwayinli nyela baŋsim sabirili sabbu balibu sheli din yoli puuni yini. Di nyela sabbu kam din doli lahibali mini zuliya zalisi. Di giraama lu zahim ka luri ka alizama. Di bi doli kumsi lu zahim biəhigu. Di mali li mi diri alizama n-jəndi teha mini salima n-ti ŋun karinda.

Salinwayinli nahingbana:

- i. **Ninvuy' sheba ban be salinli ni:** Sokam, binkəbiri, bee kalinli din zani ti litiricha tuma. Ninvuy' ban be salinli ni ni tooi ninsalanima bee binkəbiri. Salinli maa dolila alizama mini ninvuy' sheba ban be salinli ni ni kpini taba sheba. Ninvuy' sheba ban be salinli ni nyela ŋan kpa talahi zaŋ chaŋ lahibal' vielli ka ninvuy' sheba lahibali ni mɛ gili m-mali bukaata pam n-ti nijsim ni niñ pa taba shem bee bana ka tuun' sheŋa ŋan tumda maa muɣisira lahibali puuni. Ninvuy' sheba ban be salinli ni shehira n-nyɛ salinli maa ni mɛ gili ninvuy' so maa; ninvuy' so ŋun chihi lahibali ni mɛ gili so maa ka bəri muɣisugu lahibali maa puuni; ninvuy' so ŋun teha bi tayira ni ninvuy' so ŋun teha tayiri doli binshəŋa ŋan niñdi salinli maa puuni.
- ii. **Yeltəyikpani:** Dimbəŋə n-nyɛ din ziri teh' sheli bee lahibal' sheli din be salinli ni. Di tooi yirina niŋvuy' sheba ban be salinli maa tuma bee be biəhigu tayibu ni. Salinli ni tooi mali yeltəyikpan' bəbigu din səŋdi kahigiri yeltəyikpan' sheli din ziri salinli maa teha.
- iii. **Nijsim shee:** Dimbəŋə n-nyɛ salinli ni yi luy' sheli na. Luy' sheli mini saha sheli salinli maa nijsim ni niñ, ni be ni yuuni li shem (niriba biəhigu, taarihi, kaya ni taada bee luy' sheli) pahila di ni.
- iv. **Nijsim ni niñ pa taba zuɣu shem:** Dimbəŋə nyela binyera ni niñ doli taba shem. di wuhirila teha mini nijsim ni chani shem salinli ni. Di tumdila tuma jəndi tuhibu saha, daadama nyuli zabbo, ni muɣisugu ni. Di ni tooi mali dihitabili mini din doli taba bee saandi din ziri binyer' sheŋa ti ni be tehira zaa sa ni chani shem.
- v. **Sasabira teha bee o ni nyɛ li shem:** Dimbəŋə nyela luy' sheli di ni yuuni teh' sheli din be salinli maa ni ni salinli maa zaa. Di ni tooi nye tuuli nira (ŋun tiri lahibali bela salinli maa ni) bee nira ŋun pahi ata.
- vi. **Biəhigu:** Dimbəŋə n-nyɛ biəh' sheli sasabira ni mali niya ni zaŋ biri ban wumdi suhuri ni. Di nyela m-biri binyer' sheŋa suhu ni n-zaŋdi teha ni anfooni nambu m-pahira, yel' sheŋa, binyera, teha bee nijsim sheŋa ni binyer' sheŋa (niŋgbuŋ mini shia) ŋan pahi kahigiri nijsim shee maa. Di ni tooi nye suhusayingu, binsheli din naai vienyela, suhupielli, tahima, din naari ni yel' biəri, ŋan pahi.

Salinwayinli nahingban' sheŋa di ni bəhim kolivaai: Ninvuy' sheba ban be salinli ni, Yeltəyikpani, Nijsim ni niñ pa taba shem, Nijsim shee, Sasabira teha/Sasabiri ni nyɛ li shem, Suhu ni biəhigu

TUMA

1. Bɔ zuɣu/wula ka ninvuy' sheba ban be kpa talahi lahibali sabirili ni?
2. Bɔ zuɣu/wula ka niŋsim shee kpa talahi lahibali sabirili ni?
3. A teha puuni, bɔ n-lee wuhiri niŋsim niŋ pa taba violim lahibali sabirili ni?

Pedagogical Exemplars

Initiating Talk for Learning

Whole class:

Teacher facilitates the following:

- a. Discuss the elements of a prose text (e.g., characters, theme, plot, setting, point of view, etc.).
- b. Read a prose text and identify the elements.

Group Work/Collaborative Learning

Pair work:

- a. In pairs, learners discuss the elements identified in the prose text.

Key Assessment

Level 1 Assessment: Recall

- a. What is a prose text?
- b. State the elements of a prose text.
- c. Briefly describe any three of the elements of prose.

Level 3 Assessment: Extended thinking

Read a prose text and analyse the efficacy of the elements in it giving evidence from the text to support your points.

DAKULO DIN PAHIRI 23

Bɔhimbu Sodoligu: *N-vihi salinwayinli lahibali (yuli, yeltɔyikpani, bachinim gahimbu, litiricha bielima, ɲan paɲi).*

Yeltɔyikpani/Bɔhimbu ni Jɛndi Shɛli(Ɗa)1: N-Vihiri Salinwayinli Lahibali

Labilihi salinwayinli nahingbana puuni.

Nahingbana maa n-nyɛ ninvuy' so ɲun be salinwayinli maa puuni, yeltɔyikpani, niɲsim ni niɲ pa taba shem, niɲsim shee, sasabiri teha, ni bieɲigu. Ban bɔhindi niriba ayiyyi kahigimi bachi gahinda ɲan doya ɲɔ ka zaɲ be teha wuhi.

N-viri salinwayinli lahibali: Vihibu nyela n-karindi, n-gbaari ka ti a teha zaɲ jendi yeltɔyikpani maa, sasabira nuu, n-zaɲ bachi sheɲa ɲan gbunni bi ne mini ɲan gbunni ne n-tum tuma ni litiricha bielini' sheɲa. N-vihi salinwayinli lahibali, niɲmi binyer' sheɲa ɲan be gbunni:

SOYA	BUYISIBU	SODOLIGU
1	Din be di puuni (Bɔ)	Bɔ ka piibu maa jendi? Yeltɔyikpana nyela dinnima? Sabimi kolivaai ɲmaa.
2	Yeltɔyikpani (Bɔ zuɲu)	Sasabira maa daliri nyela dini?
3	Sasabira teha bee Di ni yuuni li shem	Ɗuni n-diri alizama? Ɗuni n-wumd? Ɗun yeri yeltɔya maa 'kukoli' n-nyɛ sasabira maa kukoli?
4	Niɲsim shee (Ya mini Bɔ saha)	Binshɛɲa ɲan sɔdi dinnima m-be di soli maa ni ni sabbu maa saha? Bɔmi shehira din tuhi n-sɔɲ li. Wula ka niɲsim shee muɲisiri yeltɔyikpani?
5	Sasabiri nuu (Wula)	Yulimi bieɲigu maa mini yee. Bachi dinnima ka sasabira maa zaɲ tum tuma? Yuli bɔ sasabira maa ni ni zaɲ bibahira mini yeltɔya bieɲigu tum tuma shem. Alizama dibu beni? Di waligiya? Anfooni dini ka di zaɲ tum tuma? Wula n-nyɛ lahibali maa yee bee di bieɲigu? Wula ka di zaɲ li sɔyi sɔɲ? Wula ka yee maa kpini yeltɔyikpani bee di ni jendi binsheli ma?

Salinwayinli vihibu soya kolivaai:

1. Din be di puuni (Bɔ)
2. Sasabira teha (Ɗuni)
3. Yeltɔyikpani/din jendi sheli (Bɔ zuɲu)
4. Niɲsim shee (Ya mini Saha dini)
5. Sabiri nuu (Wula)

NB: The teacher should use the above prose appreciation steps to model the prose appreciation process.

TUMA

1. Sabimi salinwayinli lahibali nahingbana.
2. Sabimi binyer' sheŋa di ni tu ni di zaŋ tum tuma di yi vihir salinwayinli lahibali.
3. Buɣisimi binyera ata sheŋa di ni boli maa biela.
4. Karimmi salinwayinli lahibal' sheli din bachinima ni tooi paai 500 ka vihi li n-doli n ni bõhim baŋsim sheli bõhimbu yayili ŋõ ni.

Wuhibu Soya Shehira

Initiating Talk for Learning

Whole class:

Teacher facilitates the following:

- a. Revise the elements of prose.
- b. Model prose appreciation.

Group Work/Collaborative Learning

Pair work: In pairs, learner do the following:

- a. Read a prose text.
- b. Apply the knowledge gained to appreciate a prose text.

Zahimbu din Gahim

1. Yayili 2 Zahimbu: Baŋsim kpaŋsibu

- a. Sabimi ka kahigi so' sheŋa ŋan be salinwayinli lahibali vihibu ni.

2. Yayili 3 Zahimbu: Tẽh' gahinda:

- a. Niriba ayiyi, karimbihi tu ni be karim salinwayinli lahibal' sheli di ni ti ka vihi li n-doli ninvuy' sheba ban be di ni, ni niŋsim shee. Niriba ayiyi maa tu ni be zaŋ li wuhi ka di di alizama n-jendi li.
- b. Karimmi salinwayinli buku. Vihimi li doli yeltõyikpani, lahibal' sheli di ni zira ni bachi sheŋa di ni zaŋ tum tuma.

Section 8 Review

This section dealt with libation, dirges and prose. Learners were introduced to what a prose is and the elements of prose. Later, learners were introduced to how prose is appreciated. The structure of libation was also taught together with the significance of libation. The concept dirges were also introduced and its significance was taught. It is expected that after learners have gone through this section, they will have the requisite information to discuss libation, dirges and at the same time be able to appreciate prose.

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